THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 20. Vol. XXXII. Tuesday, May 17, 1870. Price One Penny.

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

MR. SPEAKER—I wish to make a few remarks concerning the extraordinary bill now under consideration. While so doing, I crave the attention of the House, for I am here not alone as one of the people sought to be cruelly oppressed, not only as the Delegate representing Utah, but as an American citizen, to utter my solemn protest against the passage of a bill that aims to violate our dearest rights, and is fraught with evil to the Republic itself.

I do not propose to occupy the time of the House by dwelling at length upon the vast contributions of the people of Utah to the wealth of the nation. There is no member of this House who does not recollect in his school-boy days the vast region west of the Rocky Mountains, characterized in the geographies as the "Great American Desert." "There," said those veracious text-books, "was a vast region wherein no man could live. There were springs and streams, upon the banks of which could be seen the bleaching bones of animals and of men, poisoned from drinking of the deadly waters." Around the borders of this vast desert, and in its few habitable parts, roamed the painted savages, only less cruel and remorseless than the desert itself.

In the midst of this inhospitable waste to-day dwell an agricultural, pastoral, and self-sustaining people, numbering 120,000 souls. Everywhere can be seen the fruits of energetic and persistent industry. The surrounding mining Territories of Colorado, Idaho, Montana, Arizona, and Nevada, in their infancy, were fed and fostered from the surplus stores of the Mormon people. The development of the resources of these mining Territories was alone rendered possible by the existence at their very doors of an agricultural people, who supplied them with the chief necessities of life at a price scarcely above that demanded in the old and populous States. The early emigrants to California paused on their weary journey in the redeemed wastes of Utah, to recruit their strength and that of their animals, and California is to-day richer by thousands of lives and millions of treasure for the existence of this halfway house to Eldorado.

To the people of Utah, therefore, is to be attributed no inconsiderable part in the production of the vast mineral wealth which has poured into the coffers of the nation from our mining States and Territories.

This, however, is but a tithe of our contributions to the nation's wealth. By actual experiment we have demonstrated the practicability of redeeming

these desert wastes. When the Pacific slope and its boundless resources shall have been developed; when beyond the Rocky Mountains 40,000,000 of people shall do homage to our flag, the millions of dwellers in Arizona, Nevada, Idaho, Colorado, and Montana, enriched by the products of their redeemed and fertilized deserts, shall point to the valley of Great Salt Lake as their exemplar, and accord to the sturdy toilers of that land due honor, in that they inaugurated the system and demonstrated its possible results. These results are the offering of Utah to the nation.

When Robert Fulton's first steamboat moved from New York to Albany, so far as concerned the value of the vessel, he had made scarce a perceptible addition to our merchant marine; but the principle, the practibility of which he then demonstrated, was priceless, and enriched the nation more than if she had received the gift of the vessel, built from and loaded with solid gold.

I will not, Mr Speaker, trespass upon the time of the House by more than thus briefly adverting to the claims of Utah to the gratitude and fostering care of the American people.

For the first time in the history of the United States, by the introduction of the bill under consideration, a well-defined and positive effort is made to turn the great law-making power of the nation into a moral channel, and to legislate for the consciences of the people.

Here, for the first time, is a proposition to punish a citizen for his religious belief or unbelief. We have before us a statute-book designating crimes. To restrain criminal acts, and to punish the offender, has heretofore been the province of the law, and in it we have the support of the accused himself. No man comes to the bar for trial with the plea that the charge upon which he is arraigned constitutes no offence. His plea is, "not guilty." He cannot pass beyond and behind the established conclusions of humanity. But this bill reaches beyond that code into the questionable world of morals—the debatable land of religious beliefs; and, first creating the offence, seeks with the malignant fury of partizan prejudice and sectarian hate to measure out the punishment.

The bill before us declares that that system which Moses taught, that God allowed, and from which Christ, our Savior, sprang, is a crime, and that any man believing in it and practicing it—I beg pardon, the bill, as I shall presently show, asserts that belief alone is sufficient—that any one so offending shall not be tried, but shall be convicted, his children declared bastards, his wives turned out to starve, and his property be confiscated, in fact, for the benefit of the moral reformers who, as I believe, are the real instigators in this matter.

The honorable member from Illinois, the father of this bill, informs us that this is a crime abhorred by men, denounced by God, and prohibited and punished by every State in the Union. I have a profound respect for the motives of the honorable member. I believe he is inspired by a sincere hostility to that which he so earnestly denounces. No earthly inducement could make him practice polygamy. Seduction, in the eyes of thousands, is an indiscretion, where all the punishment falls upon the innocent and unoffending. The criminal taint attaches when the seducer attempts to marry his victim. This is horrid! This is not to be endured by man or God, and laws must be promulgated to prevent and punish.

While I have this profound regard for the morals and motives of the honorable member, I must say that I do not respect, to the same extent, his legal abilities. Polygamy is not denounced by every State and Territory, and the gentleman will search in vain for the statute or criminal code of either defining its existence and punishment. The gentleman confounds a religious belief with a criminal act. He is thinking of bigamy when he denounces polygamy, and in the confusion that follows, blindly strikes out against an unknown enemy. Will he permit me to call his attention to the distinction? Bigamy means the wrong done a woman by imposing upon her the forms of matrimony while another wife lives, rendering such second marriage null and void. The reputation and happiness of a too confiding wo-

man is thus forever blasted by the fraudulent acts of her supposed husband, and he is deservedly punished for his crime. Polygamy, on the contrary, is the act of marrying more than one woman, under a belief that a man has the right, lawfully and religiously, so to do, and with the knowledge and consent of both the wives.

[TO BE CONTINUED.]

MASS MEETING AT SALT LAKE CITY,

TO PROTEST AGAINST THE PASSAGE OF THE CULLOM BILL.

(CONCLUDED FROM PAGE 291.)

Judge Hosea Stout said it required little argument to prove that Congress ought not to pass this bill. He came here in 1848, and it was a fearful looking country. It needed a great deal of faith for men to come here at that time, and a great deal for them not to be scared to death after they got here. The Indians lived on the crickets, and the crickets lived on the crops of the settlers. He referred to the halting-place formed by the Mormons, where the gold immigration could rest and obtain supplies. Had it not been for the Mormons, this place would have been the great Golgotha of the American continent. California was settled; Congress gave her a State government; while it gave a Territorial government to Utah, which had two inhabitants to one in California. As few laws of this Territory enacted by the Legislature as of any other Territory have been rejected by Congress; but now, if this bill passes, he would be a smart lawyer who could tell how many of them would be in force.

Years ago, when the subject was brought up of extending the land laws to Oregon and elsewhere, when Utah was mentioned she was exempted. Congress had not the disposition to grant land or extend the benefit of pre-emption or the homestead law to men with more than one wife, though the then Delegate from Utah, Hon. J. M. Bernhisel, urged that the more wives a man had the more land he needed. In 1867 a land office was established here, which was a bargain made with the people. Was this a piece of sharp practice to get money, or was it made in good faith? He thought it was in good faith, for he had considerable faith in Congress yet, though that body had bothered him badly the other day, when it passed a bill which he had previously only glanced at very *curse-orily*. He did not believe yet that the bill would pass. It is the most wonderfully go[illegible]en up thing, he said, that he had ever seen in the shape of a law, and every time he read it he saw new wonders in it.

He briefly reviewed what had been done by the people of Utah in settling the Territory, opening up the country, aiding in building the Pacific railroad, and similar matters, urging that they had proved the falsity of many predictions made concerning them by prophets in the east, and he thought there were many more prophets down there than were needed. The people had gone out to meet the railroad and helped it in, and then brought one down to the capital of the Territory, and gave an invitation to all the world to come on with their enlightenment and civilization and convert the people; "or," said he, "is the American nation afraid that we are going to convert them?"

He referred to the passage of the Female Suffrage act as the crowning act of bravery of the men of Utah, inasmuch as it was said that the women were terribly enslaved, and by this act the men said, "Here, ladies, you can vote yourselves free." And he asked if, with railroads, female suffrage and all that, does Congress fear that the wrongs complained of will not right themselves? Here the women can any day vote down polygamy if they desire to. But, he urged, right in the midst of all the means at work, Congress comes in with the Cullom Bill

and will not wait for the results, but will force a regulation, while the universal testimony of visitors is, that here is one of the most orderly, industrious communities on the earth, the only objection to the people being plural marriage. He referred to the first judges sent here, who fled in the winter, and to their report, which intimated how hard it was upon the officers that all the handsome women should be gobbled up by polygamists. He briefly reviewed matters up to 1862, when he said an effort was made to kill one "twin," and it was desired to kill both "twins" at the same time, and he thought the Republican party merely passed the law of 1862 to keep their pledge that they would kill both "twins."

He spoke of entering land in the Land Office, and fixing claims, and said the people were now in a fix, for after having paid their money for the land, or the fees for filing claims, this Cullom Bill comes up and says, "You can't have this land;" yet Congress knew of polygamy as well when the Land Office was granted for this Territory as it is known to-day. He then spoke of the Chinese coming to the United States and being warmly welcomed; yet they are infinitely worse polygamists than are the people of Utah; and, he said, he had been in China, and knew what it was. He asked why Congress did not confine itself to polygamy, if that was the only objectionable feature, as alleged, but must overturn every court below the District Court. He did not think the bill showed really the mind of the House of Representatives, only as it was inflamed by *ex parte* testimony, a very large portion of which many of them knew was false when they heard it. He hardly believed the House expected the Senate to pass the bill, and he did not believe the Senate would pass it. He said the meeting was to show to Congress that the people felt it was a question of suffering the penalties of this law or of being damned.

Judge Z. Snow said it had fallen to his lot to make a few remarks on this bill. It is the right of a man to whip his son, if the son disobeys; and for a man riding an ass, if the ass gets out of the road, to spur it back. While this Territory was not a portion of the United States, and the people were dwelling in tents, the parent government called on five hundred men to fight for the country. Was a just proportion of men required of them? Had the rest of the United States been called upon in the same proportion, an army two hundred times as large as was raised would have been gathered together. Civilized law never came here until the Mormons came, and they settled on the soil and had the right to hold it by military occupancy, as the country to which it belonged was at war with our own nation; and if any people on the earth has the right to this soil, it is the Latter-day Saints, who fought for it, settled it, and reclaimed it. He reviewed several legal points in the compacts made by government with various parts of what is now a portion of sovereign States, and in several treaties made between the governments of the United States and Mexico, Spain and France.

He said that wherever an American citizen dwells within the bounds of the national domain, the Constitution is the supreme law of the land, binding equally on all; and he prayed God that it might so continue, though ten thousand times ten thousand lives were sacrificed to uphold it. He was an American citizen; the American Government is the best God ever gave to man; and he, as an American citizen, would tell his Government that if it can put down a religion by the sword, it can also put up a religion by the sword, and that it is impossible to have and maintain civil liberty without religious liberty. He glanced at historical events bearing on this position, to show that civil liberty could not exist without equal religious liberty. He invited the learned and talented men of the East and West to come and logically argue the point; but he said if they had the learning to put down by argument plurality of wives, they would never resort to the sword.

The Chairman remarked that some other gentlemen would have spoken, but as the time had lengthened out, it was deemed advisable to put to the

meeting the motion that the remonstrance and resolutions be sustained, which was carried by a unanimous vote.

The speakers were warmly and repeatedly applauded during their remarks.

Mr. Cannon then read a note from the agent of the American Bible Society, to the effect that Bibles had arrived and could be obtained at the book store of Calder Bros., when a gentleman inquired whether the passages in the Scriptures sustaining polygamy had been expunged from them?

Mr. Cannon dismissed the meeting with a brief prayer, and the vast assembly dispersed.

A CHAPTER FOR THE MEN OF ENGLAND.

[CONCLUDED FROM PAGE 294.]

Mrs. Rothery said soldiers were treated more like machines or cattle than human beings, and, except a very few of them, they were not allowed to marry. These men must be somehow amused and kept in good temper, and it had therefore been the custom of all army stations to encourage and keep in their neighborhood as many unhappy women as they conveniently could. Men who led vicious lives were sure not to be healthy. It was one of God's merciful laws that obedience to His laws, the laws of life and religion, had a tendency to healthfulness of body and mind, but disobedience—giving way to the low passions which men had in common with the brutes, but which in human nature should be kept in order by human faculties—would produce disease. Governments would never stamp out disease unless they stamped out vice. But the materialistic minds which ruled too much in the present day were short sighted. They did not stand high enough to see that God's law was above man's law and could not be defied, and they thought by passing these acts they could enable the soldiers and sailors to go on living in promiscuous adultery and fornication without suffering the consequences of this vice. No doubt they had persuaded themselves, from certain partial results, of some success, but the best and most honest men among them were aware that the acts were an utter failure. Dr. Balfour, one of the chief medical officers of the War Department, when asked before the House of Lords committee whether these laws had diminished disease, replied, "Nowhere in the United Kingdom." How could they expect it? By holding out an inducement to men to sin in the hope of impunity they increased vice, and, as a natural consequence, they increased disease, for they could not defy the law of God with impunity (applause). It was for the sake of the army, then, that these laws were passed. She did not know how many might agree with her on this point, but from her earliest girlhood it had been her conviction that the army was an unchristian institution (applause). A standing army was an unconstitutional thing in England, as proved by the fact that the act which gave the Government power over the army for its maintenance and governance was passed every year afresh by Parliament. It was not a standing law, but had to be renewed every year by Parliament as a kind of protest against the existence of a standing army. Now what use was the standing army to us? (Cries of "None.") It was of great use to the aristocracy, as it enabled them to put their sons into something they called a profession (applause). But if a young man with any decency or feeling went into the army, his life was a misery to him. The army was corrupted and degraded, and consequently it was chiefly the "riff raff," and those who had failed in every respectable trade, who joined it. The standing army consisted of men herded together like cattle, who were encouraged in debauchery, and in whom drunkenness was no crime provided they were not drunk on parade. The soldiers were encouraged to destroy our wives, sisters, and daughters, in every neighborhood they

were in, and were these the men to save our country from danger? (Applause.) However unwillingly they tolerated standing armies before, if they were to have contagious diseases acts added to the sins and miseries they brought amongst us, they would have none of them (renewed applause). The aristocracy and the wealthy classes were against this agitation, but let not that discourage them, for there had been no great reform in England these many years past in which the aristocracy had helped much until they were certain it must be carried, and then they had come in on the crest of the tide to save their credit.

Mrs. Rothery grieved to say that even of the bishops more were against them than for them. Ministers of Dissenting orders in many cases had come in to support them, but the clergy of the higher order were against them. Only two bishops on the bench, Lichfield and Salisbury, had given in their adhesion to the Association; all the rest were against them. But they must trust to the people of England, and must say these things should be no more. She asked the meeting to consider what the moral effect would be in any country when Parliament, by passing acts like these, indirectly stated and proclaimed that the sin which had so long been spoken of as the social evil was a necessity. Parliament admitted it dare not interfere with the man, as it would create a revolution instantly; but it flattered itself the women might be met. She believed this law would have a worse effect even upon men than women, as the oppressor and brutal treater was more degraded by his oppression than the person oppressed (applause). Though the law had only yet extended to 18 stations in the country, yet we had narrowly escaped the passing through Parliament of an act which would have enabled the Government to extend its principles with great caution to any part of the kingdom. The law proposed to empower the privy council to apply the act to any locality from whence a petition for its application should come, and as the association for promoting these acts was stealthily extending itself and forming branches here and associations there, it was easy to see the intention. The extension of the acts to the whole country had been frustrated, as it was admitted in the public papers, by the fact of the existence of these acts becoming known, though nominally it was said to be on account of the ladies' protest being published against the extension. This would show they were not working for nothing, and that the voice of the women would tell if they only raised it. The *Spectator*, which favored the acts, admitted that the scheme for their silent extension to the country had been frustrated, and said the army might think itself fortunate if it could keep its own acts, But the army would soon feel itself unfortunate, she hoped and prophesied, for it would not be allowed to keep them (applause). Mark the effect over the whole country if these laws had been passed. In every town, young men and boys, and profligate married men, would be encouraged to commit sin in the hope which was held out to them that they could do so without suffering its penalties, and for their sake an immense class of defenceless women would be sacrificed to their brutal lusts in a way which she scrupled not to say was worse than negro slavery. Government should teach them to be virtuous if it did anything; at any rate, what Government must punish was sin, not disease (hear, hear). She had no scruple in saying that if these acts could succeed in stamping out disease utterly they would do a mischief, because they would set human beings free from the law of God, enable them to work unlimited wickedness without any punishment, and consequently they would be given over as swine to wallow in abomination. The evil was no doubt a great and grievous one, and she believed the women, of the higher classes especially, were in some degree responsible for the sad extent to which it had gone, by taking part with the men and turning their backs on their unfortunate victims. We needed to recognize that marriage was a holy thing, that it was meant to be a union of souls as well as a union of bodies, that people were not merely to live together in a house and eat and drink at the same table, but to work toge-

ther in heart and soul and help one another through this world towards a better state (applause). The married life when pure was the centre of all national greatness, and therefore Government ought to do everything it could to make violation of the holy law of marriage penal. If any Government wished to diminish the social evil, it should begin by passing the most stringent law against seduction, declaring in the case of an unmarried man, where the result had been the birth of a child, that they were man and wife. There should also be a law to prevent men and women trafficing in young girls, for at present there was no law in England to punish them.

Mrs. Rothery also strongly reprehended the practice of employing male doctors in cases of midwifery. She warmly commended to the meeting the association for obtaining the repeal of the Contagious Diseases Acts, and remarked that if she was a factory woman in a town where one of the certified hospitals was erected, a lover of peace though she was, she would not feel it morally wrong to assist a lot of her friends to go and pull down the accursed buildings (applause). The women should rouse the men, and take care that at every succeeding election no candidate was returned to Parliament who would not pledge himself to the absolute and total repeal of the acts. She had no fear but that the working men would stand by them. All they needed to do was to instruct them, to get them to understand the real state of this matter, and then she knew they would be with them to a man.

Mrs. Rothery honored her father (Joseph Hume) by saying it was a great pleasure for her to do some little in carrying on the work he would have done had he lived, for she might honestly say that had he been in Parliament such acts as these would never have been smuggled through in the infamous way they had been.

The French plebiscite, or vote of the people, whether they were satisfied with the Empire and the policy of the Imperial Government, was taken peaceably on Sunday, May 8. In the army the ayes had a bare majority, in Paris and other great cities the noes had the majority, in the country the ayes had an immense majority. The total vote, exclusive of Algeria, was 7,257,739 ayes, 1,530,909 noes. On the two following nights some barricades were erected and some attempts at disturbances were made in Paris. An angry Republican said of the Emperor, "He has a majority in the provinces; he had better go and reign there." The Algerian vote was 11,048 ayes, 13,555 noes.

Mormonism presents a phase of civilization which is not only embarrassing, but which is also illustrative of the polyglot nature of our ideas and civilization. It seems as if America was destined to be the crucible in which the Great Alchemist is to make the final social analysis. We have settled the *jure divino*, the *vox populi*, the doctrine of elective allegiance, the right of representation as a justification of taxation, and, finally, have cast off and denounced slavery. Now we are called upon to decide upon a social evil older than all—that of polygamy. Of course, there is but one method to be pursued, consistent with our civilization, and that is to force Mormondom to conform to our ideas. The question arises how it shall be done—whether abruptly and by sudden force or gradually. The result is inevitable, but the process is within our choice. The interests involved are very important. A quarter of a million people are interested, and the generations to come after them. How shall we get rid of the evil?—*New York Times*. This itching to "force" other people "to conform to our ideas" is the root of all the vile and terrible persecutions of all ages. Fire and sword, the rack, the wheel, the guillotine, the gibbet, all the physical tortures that human and devilish ingenuity and malignity could devise have been brought into play in order to force people to conform to the ideas of others. The United States professes to be the foremost nation in the world. It remains to be seen whether she chooses to be foremost in good or evil, liberty or tyranny, toleration or proscription.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 17, 1870.

THE LORD IS WORKING.

The Elders go forth from Zion, bearing precious seed, and scattering it among the nations, encountering more or less active opposition and a great amount of cold indifference. In a few places the seed falls into good ground, germinates, and produces a return. A few persons, one or two here and another or two there, receive into good honest hearts the testimony of the servants of the Lord. But in many other instances the coldness and indifference manifested towards the principles of life and salvation are so great as to be somewhat discouraging to the Elders of Israel. The present time is not one of great ingathering of souls to the fold. In the old and the new worlds most men seem to have grown tired of religion of any kind—it appears to have become like an old song to them, worn threadbare, and their almost entire attention is monopolized by considerations of money-making, of politics, of office-seeking, of strivings for fame, power, place, preferment, pay, and perquisites, or of the illicit gratification of their passions.

Notwithstanding all this, the Lord is working, and His great and marvellous work rolls on with accelerated speed. Though but few persons comparatively are accepting by obedience the principles of the Gospel, numbers are favorable to them. Such would accept them if they were popular, will accept them when they become popular, and will wonder why they did not accept them before. Numbers more of those persons who are deemed the intelligent of this world are looking toward Zion interestedly and earnestly. They are struck with the apparent anomaly of a people whom they have accounted the lowest of the low and the vilest of the vile, acknowledgedly manifesting admirable traits of character, individually and collectively, while practising some things which modern Christians and others have been accustomed to consider as grievous crime; astonished at the extraordinary spectacle of a community exhibiting confessedly most exemplary characteristics, and at the same time developing principles evidently of vital importance, yet diametrically opposed to some of the fundamental theories of modern religion and civilization, so much opposed as to have been long considered and branded and punished as vile offences. Many intelligent persons are amazed—they ponder, they reflect, they begin to ask themselves the question, "Can it be possible that Christendom in these vital particulars is in error? Can it be that the civilized world has been laboring under such a grand mistake as the success of Mormonism indicates?" Some of these intelligent people are beginning to think Christendom and civilization not half so perfect as they have been accustomed to imagine. If Christendom is not perfect, then it is imperfect. If it is imperfect, then it needs to be something more or different to what it is. When Mor-

monism produces the very beneficial results which Christendom fails to do, and fails most notably, then it is evident that Mormonism supplies those very vital principles which Christendom lacks, and then it is evident that Mormonism ought to prevail, and that in proportion to the virtue of men it will prevail.

The preaching and testimony of the Elders may often seem to have little effect at the time, but this thing they do—they sow the seed, and by and by comes the harvest. The testimony of the Elders, in their weakness, may seem a little thing, but ever and anon the Lord works by His providences in a mysterious way, and the hearts of men are stirred up unwontedly, some to malignant and deadly opposition, others to deep and serious reflection upon the work of God and the principles and effects of the Gospel.

If the work depended upon the labors and testimony of the Elders alone, it would not grow very fast. But the Elders go forth among the nations and gather in a few honest hearts for the Lord to work with, and the working of the Lord with them in Zion preaches a far louder sermon to the world than the Elders ever did or can, a sermon which nobody seems anxious to ignore altogether, but which arrests the attention of the great and mighty as well as the lowly and the weak among the nations. See how the whole United States is now held by the ears concerning Mormonism, although the testimony of two hundred Elders among that people has had but little effect comparatively. The statesmen of that country are cogitating about Mormonism, the newspapers are burdened with it, and the parsons (Dr. Newman, President Grant's parson included) are discussing it in their sermons, some of them even declaring that the Mormons should be let alone and not persecuted for what is evidently an essential part of their religion. The present excitement in the United States is doing more towards bringing the subject of Mormonism into every family circle in that country, and into many in Europe, than all the preaching of the Elders since the Church was first organized in these latter days.

J. J.

The United States.—Elder Benj. F. Stewart wrote from Van Buren Co., Iowa, Feb. 28, to President Geo. A. Smith. Elder Stewart had travelled through Morgan, Cass, and Macoupen Counties, Illinois, visiting his relations and friends, bearing his testimony, and preaching a few times. He believed the people thereabout thought as well of the Mormons as of their opponents. Elder Stewart continues—

I could not get any opening, and the Spirit said go west. I came to this State, to Richardson's Point, where I lived when I received the Gospel, to the house of Mr. Emrie, one of my old neighbors, who was a Campbelite preacher 25 years ago. I found him a believer in Mormonism. He procured me a school house to preach in. There were two Methodist preachers came to the meeting. I spoke an hour on the affairs of Utah, socially and religiously. As I was closing one of the preachers asked me if we believed in the New Testament, for if so he could convince me that polygamy was false. I asked him for his Scripture. He quoted Paul, where he told the Church to let every man have his own wife and every woman have her own husband. I told him that Utah was the only place that men were not allowed to have others' wives, and that women were not allowed to have others' husbands, and that was what was the matter with society here—they had each other's husbands and wives. That seemed to satisfy him and the congregation. After visiting

around I found a number that were ready to be baptized, so I attended to the ordinance on Sunday morning. I baptized six, including the Campbelite preacher—four men and two women, and I ordained brother Emrie an Elder. We had a meeting at three o'clock, the house was filled. I spoke with great freedom, after which brother Emrie spoke very beautifully; he told the people he had investigated the Bible and taught it for many years, but he had only been in the kingdom of God a few hours. He is one of the most talented men in the neighborhood, and has a fine farm. The other brethren whom I baptized are fine men and own good farms. I believe there is a good opening here. A man some four or five miles off sent for some one to come and preach in his neighborhood.

PLEA FOR RELIGIOUS LIBERTY.—Hon. W. H. Hooper has published, in neat pamphlet form, another edition of his excellent Speech in the U. S. House of Representatives, on the Cullom Bill. To this last edition are appended the Remonstrance and Resolutions, against the said Bill, adopted by the Mass Meeting at Salt Lake City, March 31, making altogether a very useful publication at the present time.

CORRESPONDENCE.

NEW ZEALAND.

Karori, near Wellington,
New Zealand, Feb. 9, 1870.

A. Carrington, Esq.

Dear Friend,—Being in Wellington to-day, I find that the mail for Europe leaves to-morrow. I therefore take this opportunity to acknowledge the receipt of letter and book parcel quite safe. I have obtained four fresh subscribers to the STAR. You will oblige therefore by sending that number more, beginning with the present volume.

I expect Elder Beauchamp from Sydney by the next steamer, to organize a Branch here. There are about a dozen who will join at once. I received a letter from him a short time ago, stating that he hoped to see me in about three weeks from the time he wrote. I believe if I had the works of the Church by me I could sell a number of them. There is a spirit of inquiry manifest here, and I look forward, by the blessing of God, to have a goodly number come forward to assist in building up the kingdom of our God.

Trusting that the next time I address you I shall be able to call you brother, I remain yours faithfully,

HENRY ALLINGTON.

AMERICA.

Salt Lake City, April 19, 1870.

President A. Carrington.

Dear Brother,—I am anxious to see here some of my old friends in England, but I fear the prospect is quite dull the coming season.

The Saints at home here, who are striving to live according to the dictates of the servants of God, are still as buoyant in spirits as ever, trusting with implicit confidence in the protecting care of the Almighty.

In relation to the Cullom Bill, there are two classes of people here who manifest a great deal of consternation—apostates and Gentiles. It is now very evident to their minds, although darkened by the power of Satan and blinded by prejudice, that no more speedy way for the separation of the one and the financial ruin of the other can be inaugurated than the passage and execution of this boasted engine of tyranny to destroy the liberties of an innocent people. Knowing the injustice of the document, and seeing the calm reliance we place in the power of Jehovah, instances of the manifestations of which we constantly cite to them in the history of the past, they necessarily tremble with apprehension lest the predictions of the servants of God should be fulfilled.

I trust you will have a pleasant and speedy journey home. Give my love to all the brethren in the Office and inquiring friends, and accept a large share for yourself.

I remain your brother in the Gospel,
J. R. CLAWSON.

ENGLAND.

Sunderland, May 11, 1870.

President A. Carrington.

Dear Brother,—All is well with us. We have plenty to do and we keep adding to our numbers. The Saints generally feel well. There is quite a stir for the better among the Saints comprising the Durham and Newcastle Conference, and they would like to see you here again before you go home, if possible.

May 14.

The gentleman we baptized at Berwick-on-Tweed writes that there is quite an inquiry about that part as to our doctrine, and thinks some tracts would be useful. He also says that there is one more ready for baptism, inviting us out to preach to them, &c.

Trusting all is well at the Office, I remain your brother in the Gospel,
GEO. H. PETERSON.

Crewkerne, May 13, 1870.

President A. Carrington.

Dear Brother,—The Saints throughout my district are generally well. We have good meetings, and everything is moving along as well as can be expected. Work is getting more plentiful and the Saints are improving. A few strangers occasionally visit our meetings, but baptisms are not very frequent, although several persons are investigating our principles, and hopes are brightening for the future.

Hoping this will find you well, after your tour, I remain, with regards to all in the Office, your brother in the Gospel,
G. H. KNOWLDEN.

RETURN OF PRESIDENT B. YOUNG.

(*From the Deseret News, April* 18.)

THE fine weather yesterday afforded the people the desired opportunity to attend services in the Tabernacle, and the morning and afternoon meetings were crowded. That building has been often filled to its utmost capacity, but we never remember seeing so large a congregation at any previous time within its walls, as that which assembled yesterday afternoon to listen to President Young. Besides those who entered the building, it is estimated that thousands went away who were unable to obtain an entrance. Had the New Tabernacle been in a suitable condition for the people to convene there, and public notice been given to that effect, a larger body of people would have gathered than was ever witnessed in this city—so noted for large assemblages in one body—excepting at General Conferences or on celebration days, when the people from the country attend.

Since Saturday the people have been brimful of gladness at beholding their beloved and tried leader once more in their midst. He has been fifty-two days absent—a longer absence from this city than has been required by any previous trip which he has made since his return with the Pioneers, in 1847, to Winter Quarters for his family. Of course, the joy of the people at his return in perfect health has been proportionately great. There had not been wanting surmises, and even predictions, if we have been rightly informed, from those who envy him his position and popularity, to the effect that something would happen to him and that he would not return. It is not the first time, neither will it be the last, that the predictions and hopes of apostates and the enemies of God's kingdom have failed.

President Young and company have travelled, during their absence, about eleven hundred and sixty miles, and held meetings with the people in all the settlements which they have visited. In every place the meetings were crowded, the buildings being always too small to hold those who

wished to hear. Peace and union prevail, and the delight of those who reside in the settlements which the President had never before visited was unbounded. Had he and his company been angels they could not have been more warmly welcomed and more kindly treated than they were by the people wherever they went. There is a certain class of persons who are fond of dwelling upon the despotism which prevails in Utah; but the reception extended to the President and his company was not that which people in a free land extend to a man who aims at the exercise of despotic power. It is the affection and love which a free people manifest to the man who, under God, has been their greatest benefactor, who has labored long years unceasingly for their advantage, and whom they appreciate as their devoted friend. There is not another man in the world, however exalted his station, who holds such a high place in the hearts of the people with whom he associates as President Young. The love entertained for him is not expressed by lip service, but is that which animates men when they die for their friends. He may have bitter enemies, but for this he has abundant compensation in the devoted affection of his friends.

The country visited by President Young and company is probably as forbidding and unattractive as any to be found on this continent. It is only fit for Indians or Latter-day Saints. Nobody else would live in such a land. The united testimony is that its best production is Latter-day Saints. It is an excellent country for raising them. The climate is to those who like warmth very delightful and exceedingly healthy, and the prospects are that when the land is subdued and properly cultivated, it will yield fruits in abundance, and grains sufficient to supply local demands.

President Geo. A. Smith, in his remarks yesterday morning, told with good effect the anecdote of Caractacus, the British King, who was captured by the Romans and carried to "the eternal city" to grace the triumph. Upon seeing the magnificent buildings and immense wealth of Rome, and being asked his opinion about them, he replied that he was astonished that so great and wealthy a nation, possessing so rich a land, adorned with such splendid edifices, should envy him the possession of a humble cot in Britain. It is a matter of equal astonishment to the people of Utah that they who have the choice parts of the continent, and who would not suffer the Latter-day Saints to live there, should envy them the homes which they, by incessant toil, have created in the midst of a wilderness and desert land—a land that no civilized and unpersecuted man would reside in from choice!

If the strangers, of whom so many attended meeting yesterday afternoon, thought to hear President Young allude to the measures that are now before Congress concerning Utah and her people, their expectations were not realized. We heard a gentleman remark that he guessed he had not heard of the Cullom Bill. If he has heard of it, he views the matter with complete indifference; and, in fact, this is remarkable in the entire people. We never saw the Latter-day Saints more calm or less agitated in their feelings than they are now. We believe that the prospect of the people of Utah being assailed in any form gives our outside friends and the apostates more concern than it does the members of the Church.

UTAH NEWS.

THE following are from the *Deseret News* to April 21:—

The leg drama was attempting to invade the Utah stage. It is to be hoped that the attempt will prove a signal failure.

Salt Lake City was putting on its beautiful spring apparel of peach, plum, and apple blossoms and bright green foliage.

The Deseret University entered upon its third term April 16, with 300 students, several professors, four lady teachers, and the *College Lantern* in full blast.

Mr. Thomas Green, of Mill Creek, is experimenting with the culture of the English horsebean, starting with two beans two years ago. He thinks highly of them as a sure and useful crop in Utah.

The Salt Lake County Court had determined to construct a canal down the centre of Eighth West-street from its intersection with South Temple-street, to convey the waters of Cañon, Emigration, and Red Butte Creeks to the Hot Spring Lake.

A mass meeting of the citizens of Santa Clara was held March 26, to protest against the Cullom Bill. Hon. Geo. A. Smith was elected chairman, Geo. A. Burgon, Esq., secretary, and Hons. Erastus Snow and Joseph W. Young, and E. Bunker, D. D. McArthur and S. Miles, Esqs., the committee on resolutions. The meeting was addressed by A. M. Musser, Esq., when appropriate resolutions were read and adopted.

Bishop Covington, of Washington, had returned from his mission to the States. He had been laboring in the State of Mississippi. Two families, numbering thirteen persons, arrived with the Bishop, as part of the fruits of his labors. Many more were believing and waiting a favorable chance to gather. Brother Covington had met with little or no opposition. He had left a few Saints in a scattered condition, in charge of Elder S. P. Holley.

The citizens of Tokerville met in mass meeting April 9, to remonstrate and protest against the Cullom Bill. Judge A. P. Windsor was called to the chair, and M. Slack, Esq., was elected secretary. C. N. Smith, of Rockville, J. Lewis, of Harrisburg, S. E. Johnson, of Virgen City, and A. M. Harmon and I. C. Haight, of Tokerville, were appointed a committee of resolutions. Speeches were made by W. Leany, J. T. Willis and P. C. Liston. Appropriate resolutions were presented and unanimously adopted.

The *News* of April 16 says,—"President Young and party, after an absence of about two months from this city, on a preaching tour in the extreme southern portions of the Territory, returned this afternoon. During their absence they have travelled about twelve hundred miles, and have encountered much severe and snowy weather, which must have rendered their journeyings oftentimes far more toilsome than pleasurable. However, the latter is of slight consideration with President Young when duty has to be attended to, as is evinced by the fact of him undertaking such a journey at his advanced age—nearly seventy years—at such an unsettled portion of the year. The demonstrations of welcome extended to the President on his return this afternoon are suggestive of one fact—namely, that though some here have proved false and recreant to every principle of honor, and totally regardless of truth, the majority still remember that they are Latter-day Saints, and are ready to do honor to him who stands at the head of the Kingdom of God upon the earth, whose whole course through life has shown that the interests of that kingdom and of its true-hearted citizens are first with him. The manifestations of welcome extended to President Young on his return to-day were never more numerous and enthusiastic, citizens of all classes, and in very great numbers, accompanied by bands of music and hundreds of Sunday School children, giving the most unequivocal expressions of their joy and gladness at his reappearance in their midst."

The following are from the *Ogden Junction* to April 21—

Col. Thos. Bullock, who, by the way, "looks fat and fine, and says he feels first-rate," reported millions of grasshoppers hatching out in and around Coalville.

"J. E. H." wrote from West Weber District, April 19, that a great deal of small grain had been sown this spring. Many houses had been built since

last summer, and nicely furnished, also a co-operative store had been built, under the management of Edward Ellsworth, sen., besides removing two miles and rebuilding a log schoolhouse, in which a good school had been kept since. Hundreds of fruit and shade trees and fruit shrubs were being planted. A number of accidents had happened in the Weber River, in consequence of attempts to ford it during high water. At a full meeting of the residents of the district at the meeting house, April 10, the Remonstrance and Resolutions of the Mass Meeting at Salt Lake City against the Cullom Bill were voted for by "all—yea, every one in the house, polygamists and monogamists, married and single, old and young, raised their hands to testify to heaven that their all was upon the altar for the fulfilling of God's purposes, with their lives to back it up."

"H." wrote from Willard City, April 17, describing Malad Valley and the prospects thereabout. That valley is about 25 miles long and averages six to seven wide. There were "heaps of snow in the mountains," the rivers were rising, and the farming lands were very wet in many places. Pocotello and his band, much diminished since the Bear River fight, were in the valley, civil, sociable, and agreeable. There were no signs of grasshoppers, but between Oregon Springs and Bear River there were millions of crickets, and the Indians were rejoicing over a prospective feast of fat things when the crickets grew big enough. There is room and welcome in Malad Valley for lots of emigrant Saints. "H." says—"In and about Malad City, Samaria, Willow Springs, Cherry Creek, Dewey's Springs, Portage, and other places south of them, there are many thousands of acres of rich plow and meadow lands, which, although entered, remain at present uncultivated; and there is a great call in all of these settlements for help—for honest, industrious families, who can obtain here all the land for cultivation they need. Pasturage and hay land are very abundant on both sides of the rivers, while fuel and timber are exceedingly easy to get, and the supply seems to be inexhaustible. Some of the people say that during the past winter they never thought of feeding any stock, except their work animals, which they kept up; and I have noticed that the stock which have run out all the winter there, look fully as well as any that I have seen which have been kept up and fed in the settlements south. There are a few families moving to some of the places I have just mentioned, and I met one family from Provo who were going to Malad City to settle. As a stock raising country, the Malad Valley is fully equal to any other place that I have seen. There is plenty of range for sheep-herds, without interfering with that of other young stock, cows, or work animals. I observed, too, that the people in that region have plenty of good butter and cheese from their own dairies, a blessing which I cannot congratulate the town folks on always enjoying. Attempts at fruit-raising north of Brigham have not, as yet, been very successful, but notwithstanding the failure they intend to try again. I find in every settlement through which I have passed the citizens fully indorse the Remonstrance and Resolutions against the Cullom Bill, passed at Mass Meetings in Salt Lake City and other places, in tones not loud but deep. I also hear them express their determination to contend to the last for their religious liberties, to adhere to the truth, to stem every torrent, and to breast every storm of persecution, and to endure everything for the sake of those principles which they hold as sacred and as dear as life itself, and that they would as soon forfeit one as the other. Still there is no excitement, the people appear to be pursuing the even tenor of their way, as though Congress had said nothing about them." The Sabbath school had just been reorganized at Willard, nearly a hundred scholars, Mr. J. Gibbs, superintendent. The day school was also doing well, under the tuition of Mr. C. Wright.

Captains Pimorez and J. C. Buckley and a Newfoundland dog are to set sail, May 25, from Liverpool for New York in the "City of Ragusa," a 20 foot boat with a small hand-working screw, and three months' supplies.

SCRAPS OF NEWS.

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DR. Newton, an American healing Spiritualist and "passive medium in the hands of the angels," has been creating an excitement in Liverpool. Dr. Newton don't believe in a hell, nor in a God who sends people there. The doctor loves everybody and works for love. He don't want money, but to do all the good he can. He "blessed the whole people of Liverpool, Birkenhead included." He blessed some hard cases, did the doctor.——The New York "Herald" says, although "Brigham Young insists that Mormonism is peace," yet "evidently the Mormons think their wives worth fighting for."——The Inman steamship "City of Paris," 3100 tons, 416 feet long, can run 15 knots an hour.—— The new Cunard two-masted steamer "Batavia," 2600 tons, is 327 by 39 feet 4 inches, runs 13½ knots an hour, and carries 100 cabin and 1000 steerage passengers.——A donkey worried a child to death at Knockadoo.——The new buildings for the London University (Burlington-gardens) were opened by the Queen, May 11.——The New York jury brought in a verdict of "not guilty" in the case of Daniel Macfarlane, charged with the murder of A. D. Richardson.——The small-pox rages at Munich.——The principals of a gang of forgers, extending throughout Russia, were recently captured.——Six suits for libel have been entered against the Manx "Sun."——Chief Justice Cockburn says hereafter he shall vigorously apply the law in cases of conviction for bribery.——The first of three international yacht-races has been won by the American schooner-yacht "Sappho" over the English yacht "Cambria." ——There is talk of an Œcumenical Council in the Greek Church.——A plot to assassinate the Pope has been "discovered" at Rome.——The French get small old potatoes, soak them in water, trample them about in the water till they are smooth and shiny, and then sell them as new potatoes.——Of 8797 deaths in Liverpool in 1869, only three were from small-pox.——British Catholics are petitioning the Pope and the Œcumenical to place his church under the special patronage of St. Joseph. Do they want to oust St. Peter?——Mr. Councillor Stitt says of the 14,000 and odd deaths in Liverpool last year, not less than one-half were of children under the age of five years. ——Woman Suffrage is in Parliament and it is apparent that the next Blackstone, in his enumeration of persons not entitled to vote, will not be compelled, as the old Blackstone was, to place women in the same category as lunatics, idiots, minors, aliens, bribers, outlaws, and felons. The subject, however, is tided over for the present.—— In the Liverpool "Mercury" office are three employes of 50 years' standing each.—— In a late divorce case, Sergeant Ballantine stated that at one time in England adultery was punishable with death, and in the last century it was made penal; but at the present time marriage is only considered as a civil contract.——The Telegraph Construction Company have agreed to charter the "Great Eastern" steamship for five years, at £20,000 a year.——A Turkish mate says on the Mersey there are "very much bad people," and above all "very wicked women."—Mr. Scott Russell says any shipbuilder could undertake to build an unsinkable ship, if any shipowner would come forward and order an unsinkable ship to be built; but, then, what would become of the insurance people?——Several villages in Monmouthshire are said to be excessively unhealthy, through defective sanitary arrangements. Blaenafon, a town of 8000 inhabitants, one week in April, exhibited a death-rate of 163 per 1000.——According to a recent statute parents are as much bound to afford medical aid to their children as to give them food.——The Russian engineers who came to examine Mr. Fairlie's narrow guage railway have reported very strongly in its favor, and the construction of a line on this system is proposed between Tchoudovo and Novgorod, at an estimated cost of £4,500 per mile.——A San Francisco paper declines to publish particulars of three murders, as "there was nothing novel or original about the modes of death."——The number of wrecks reported last week (ending April 7) was 30, making for the present year a total of 713.——Jane Smith, of Canterbury, sues a police inspector of that place for £100 for false imprisonment under the Contagious Diseases Acts.——The Liverpool "Mercury" says, "The real root of the evil of electoral corruption is that all parties either winked at it or closed their eyes outright during a period of at least 180 years." ——The latest novelty in Parisian headgear is a cheap imitation Panama hat, made of wood shavings, very light and comfortable, and costing 2½d. to 9½d. It is a fine weather hat—a shower of rain reduces it to the consistency of blotting paper.——Carlyle says Great Britain would go on with parliamentary palaver were the day of judgment close at hand, but would turn a deaf ear to considerations of paramount importance.